#9 is first of 2 interviews (transcripts A & B)
#103 is second interview

Project I.D. No. 9

NAME: Kobayashi, ~~Shuro~~ SHIRO DATE OF BIRTH: 1886 PLACE OF BIRTH: Ibaragi
Age: 84 Sex: M Marital Status: ___ Education: Middle School

PRE-WAR:
Date of arrival in U.S.: 1907 Age: 21 M.S. S Port of entry: ___
Occupation/s: 1. Farmer 2. ___ 3. ___
Place of residence: 1. Watsonville, Ca. 2. ___ 3. ___
Religious affiliation: Christian Church
Community organizations/activities: ___

EVACUATION:
Name of assembly center: None *
Name of relocation center: None
Dispensation of property: Sold Names of bank/s: ___
Jobs held in camp: 1. ___ 2. ___
Jobs held outside of camp: ___
Left camp to go to: ___

POST-WAR: *Kobayashi went to Dinuba, then to Ogden, Utah during the war.
Date returned to West Coast: 1946
Address/es: 1. 102 Green Valley Road, Wats., Ca. 2. ___
3. ___
Religious affiliation: Christian Church
Activities: 1. ___ 2. ___ 3. ___
If deceased, date, place and age at time of death: ___

Name of interviewer: Kimiko SHIOYA Date: ~~11/21/70~~ 6/21/70? Place: Watsonville, Ca.
Translator: REV S KOGA

Tape # 9 per master interview schedule interviewer Kimiko Shioya 1970



Today is June 21st. My name is Kimiko Shioya. I would like to learn about Mr. Kobayashi's life by asking him questions.

Q: Mr. Kobayashi, I would like to ask about your personal history in Japan. Where are you from?

A: I am from Ibaragi Prefecture.

Q: When were you born?

A: I was born in 1886. (19th year of Meiji)

Q: Do you remember different wars?

A: I remember a little. There was Sino-Japanese War when I was little, but I don't remember well. When Russo-Japanese War broke out I was in the 5th year of highschool in Tokyo, so I remember it well. Then there was World War I. I was in America then. As I was a young man then, I took a physical examination, and became eligible for the draft. After that there was the Manchurian Incident. Claiming Manchuria as Japan's life line, Japan sent troop to manchuria and occupied it. A Japanese Dietman who claim Manchuria as Japan's lifeline came to America and made speeches. At that time I was already a Christian, so I felt the injustice of occupying Manchuria as Japan's lifeline.

Q: Do you remember happy or hard times you had in Japan?

A: I stayed in Japan until I was old enough for draft, and I did not experience any hardship. As I spent my childhood in Tokyo happily under my parents' love, I did not know any hardships.

Q: Do you remember any big earthquake or tidal waves?

A: I don't remember any such disasters.

Q: What was the religion of your family?

A: It was Jodo Shinshu.

Q: Have you heard about Christianity while you were in Japan?

A: I was young, so I was interested in schools but I had no interest in religion.

Q: What was the condition of your family when you left for America?

A: Lord Mito's influence was strong in our district, and we emphasized that we have to live up to our principles. Our family practised it.

Q: How much education did you have in Japan?

A: I attended a highschool in Tokyo when I was a boy.

Q: What was the reason for coming to America?

A: I came to America to study.

S: I will now ask you about your trip to America.

Q: When did you leave Japan to come to America?

A: I came to America in 1907. I have many memories. The passengers were mostly young men, and there were many who were going back to America, and then there were the immigrants.

Q;Do you have memories about the voyage?

A: Yes, I do. As the passengers were mostly young men, they were in high spirit and talked big.

Q: What kind of a ship was it?

A: It was Shinano Maru of Nihon Yusen Company.

Q: What kindcof a country did you think America was, and what did you want to do in America?

A: I longed to come to America as I thought it was a democratic country and a rich country.

Q: What was your first impression of America when you landed here?

A: I thought America was a big country.

Q: Do you have memories about the Immigration office?

A: No, I don't.

Q: What did you do first after coming to America?

A: I worked as a schoolboy for about a month.

Q: What was your impression of the white people, and how were you treated?

A: I was not discriminated.

Q: Did you have sad, happy, regrettable, funny, troubled or distressing experience when you first came to America?

A: I do not have such memories.

S: Now I will ask you about the period after you settled down in America,

Q: How did you find your wife and marry her?

A: My father became ill 9 years after I came to America, so I took a leave and went back to Japan to visit him. At that time I was at the marriageable age, so I married my present wife.

Q: What kind of a wedding did you have? Where were you married?

A: As I was a Buddhist we were married in Buddhist style at home inviting go-betweens and relations.

Q: Do you have recollection of picture marriages?

A: No, I don't.

Q: Did you get homesick?

A: I became homesick in America, as I led an easy life when I was in school in Japan. On the other hand, I had a desire to succeed, so I did not get too homesick.

Q: What kind of difficulties did you have in gettin used to the life in America?

A: I did not have any special difficulty.

Q: Do you have experience of getting discriminated as a Japanese in America?

A: I do not have any special experience of getting discriminated, but it didn't bother me as I thought we could not help it if we get discriminated as foreigners in America.

Q: How did you learn English? Did you go to school in America?

A: I did not have a chance to go to school, I just learned it from Japanese.

Q: About how much was your income a few years after you came to America?

A: I came to America to study, but I started farming. I just had imcome from farming.

Q: When did you buy your house? About how much did it cost? Was there any trouble when you bought the house?

A: I bought the present house after the war. I bought it in my son's name, so there was no trouble.

Q: Did you buy land? How much was it? What did you use the land for?

A: I used the land for growing small vegetables.

Q: What kind of help did such Japanese organizations as the Japanese Association, the kenjin-Kai, the churches, the consulate and the Farmers' Association give you?

A: I did not get help from any of them.

Q: What kind of hobbies did you have?

A: I did not have any special hobby. I just attended the church.

Q: Do you have recollection of joy, happiness and agony in bringing up your children?

A: Fortunately, I took them to church and tried to give them spiritual education.

Q: Did you send your children back to Japan?

A: No, I didn't.

Q: What kind of contribution did you do to the World War I, and what kind of recollections do you have?

A: I don't have any.

Q: Do you have any experience or idea about the segregated school or Japanese language school?

A: When I went to Watsonville there was a special school for Japanese, but it was intergrated soon after that.

Q: When did you come in contact with Christianity, and why?

A: When I was farming in 1921, Rev. Arima was preaching gospel at a small church. When Bishop Hiraiwa came from Japan, I was baptized by him.

Q: What kind of difficulties and experience did you have during the Depression?

A: I remeber the Depression came the year after I went to Watsonville and started farming. The crops became so cheap that I never felt comfortable even once.

Q: When did you make up your mind to settle down in America?

A: I made up mind ~~mind~~ to settle down in America not long after I came here.

S: Now I am going to ask you about the World War II period.

Q: What was the attitude of the white people towards Japanese?

A: It was not too bad, but as they were attacked not too far away, Japanese in California seemed to be given suspicious eyes.

Q: How did you feel when Pearl Harbor was attacked?

A: I was in Watsonville then. It was after the worship service that we heard Pearl Harbor was attacked. My opinion was that Japan had made an unwise move. Christian teaching say that those who stand by sword will be destroyed by sword. I thought sneak attack was especially unfair. My senior said that in fromt of many people.

Q: How did you learn about the evacuation order? What were you doing then?

A: I was farming when we got the evacuation order. I learned about the evacuation order at the church.

Q: How did you feel when you recieved the evacuation order?

A: I was not shocked too much.

Q: How did you evacuate?

A: Fortunately we had relations in Central California, so we went there.

Q: What kind of attitude did your white friends show towards the evacuation?

A: In their looks I could imagine that they were thinking Japan had done a terrible thing.

Q: What did you do with your work and property at the time of evacuation?

A: I sold all my property before I evacuated.

Q: How old were your children when you evacuated?

A: All my sons have grown up. The youngest son had graduated from highschool and was going to college. We had enough money to buy land when the war broke out, so we were shocked.

Q: What was the attitude of the white churches toward the evacuation?

A: One thing I regret is that when our Watsonville Presbyterian Church was closed down and had to evacuate, we asked the American church if we could use their church as we did not have a place for worship, but we were refused. We were disappointed by the action of the friends who had the same Christian faith.

S: Now I am going to ask you about the time you were in the assembly center and relocation camp.

Q: Which camp did you go to?

A: I evacuated on my own.

Q: What was the condition of the camp?

A: I do not have experience of going to a camp.

Q: Do you have any recollection concerning the loyalty of American citizens during the war?

A: I do not have any knowledge of the loyalty problem, but as a parent I felt sorry for them.

Q: What is your opinion about the military service of Niseis?

A: As they are American citizens, I think it is natural that they respond to the draft.

Q: Do you have recollections about the entertainment, recreation and hobbies?

A: No, I don't have any.

S: Now I am going to ask you about the reconstruction period after the war.

Q: When did you come back?

A: I came back to Watsonville in January of the year after the war ended.

Q: Where did you go first?

A: I came back to Watsonville. Fortunately, by the help of my Christian friend, Mr. Shikuma, I found a house and rent it.

Q: Where did you go after you evacuated from here?

A: I went to my relation's in Dinuba in Central California.

Q: Where did you go from there?

A: People there had to evacuate, too, so I went to Ogden, Utah.

Q: Why did you move to that destination?

A: Because I wanted freedom of action. I could not stand living in a place surrounded by bobwire.

Q: What kind of work did you find?

A: I grew daikon.

Q: Do you have recollection of hostels and reconstruction period?

A: No, I don't.

Q: How did the white church help you?

A: There were many churches, but to my regret, Presbyterian pastors and church members did not welcome us. Only the Methodist pastor was kind to us, and let us hold worship service in his church.

Q: How did the Japanese church get back on its feet after the war?

A: A few members of Watsonville church came back, but a little after we came back we held worship service.

Q: What was the attitude and treatment of Americans towards you after the war?

A: When we came back to Watsonville, the thing that I felt most was that their attitude towards us was very cold. For instance, when we wanted to get jobs, they would not give us jobs. Only a few people of German or Italian origin gave us jobs.

Q: What was your educational principle towards your children?

A: I wanted to bring up my children as good Americans by religious education, so I considered going to church as most important.

Q: How did you find a home and a job after the war? Who helped you?

A: After I came back to Watsonville I worked for a while. Then a man who sympathized with me sold us his home saying that I could pay him later.

Q: What was the hardest thing after you came back?

A: I did not experience any hardship after I came back, but it was an undeniable fact that the Americans' attitude towards Japanese was cold. I thought it was a regrettable thing for people of such a great nation.

Q: This concludes my interview with you. What is your wish as a Christian?

A: I spent over 60 years in America, and 50 years ~~out~~ of it as a Christian. Although America is a democratic country with equal rights to everyone, I spent my life in distress because I was not treated equally because I was a foreigner. Fortunately I was saved by Christ in the church. At the time of difficulties I found strength to live by looking up to Christ. At present there are only a few Isseis in our Presbyterian church, and the age of Niseis has come. I hope the Nisei and Sansei Christians will defend the church with their stong faith in God at this confusing age when people deny God. I hope they will defend the church believing in Jesus' words that "Those who believe in God till the end will win victory."

S: Thank you very much.

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#103 is second interview

Project I.D. No. [illegible]

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Date returned to West Coast: 1946
Address/es: 1. 102 Green Valley Road, Wats., Ca. 2. ___
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Activities: 1. ___ 2. ___ 3. ___
If deceased, date, place and age at time of death: ___

Name of interviewer: KATSUMI HIURA Date: 11/21/70 Place: Watsonville, Ca.
Translator: H-TAKARABE

Transcript 9B

L#9c

ISSEI HISTORY PROJECT



Interview No. 3

Name: Shuro Kobayashi
Address: 102 Green Valley Road
Freedom, California

Interview: Mrs. Katsumi Hiura, Elder of Westview United Presbyterian Church
Watsonville, California

Translator: Rev. Sumio Koga

Interview: This is Kimiko Hiura . It is November 21, 1970
Through this interview we like to learn about the life of Mr. Shuro Kobayashi.
Well, Mr. Kobayashi, I would like to ask you about your personal history.
Where were you born?

Kobayashi; I was born in the center of Japan within the Kwanto plain called Ibaragi-ken.

Hiura: When were# you born?

Kobayashi: I was born in 1886, Meiji 19th year.

Hiura: Do you remember anything about the wars ?

Kobayashi: I don't remember everything about the wars, but I remember quite a few w a rs.

Hiura: Please tell us something about them.

Kobayashi: Well, As far as I know, when I was a child there was a war called SinoJapanese War. I have just a little recollection of the event, but I am not able to tell about them because I was so young. Then, next one was the Russo Japanese War. This happened when I was a young man and I was then living in Tokyo. At that time I was 4th grade in Middle School, so I remember the event quite #clearly in my mind. There are quite few things I remember but I don't think it is worth while telling you at this time. Then the next event was the World War I. I was living in the United States already so I was aware of the involvement of America in this struggle and I too responded to the call of service and received the Physical examination. since I was young and became a draftee. ##### Then there was a war called "Manshū jihen(Manchurian Incident)" This was a war which extended Japan into Manchuria as being the life line of the nation.

Japan extended her sphere of influence by sending her army to this foreign soil. Some of the representatives from Japan who advocated the fact that Manchuria is their nation's life line came to this country and made speaches, which I listened but being a Christian already at that time I felt it was inexcusable to claim that part of the world as their own life line.

Hiura: Do you recall any sad , joyful, ar painful experiences you had in Japan?

Kobayashi: I was in Japan until conscription and so I knew very little about a real struggle in the world. The time when I had lots of fun was when I was young under the protection of loving mother. Japan was at peace and I had very little experience of suffering in those days.

Hiura: Do you remember the Geat earthquake of "Kyan-to" or any tidal waves that hit the island?

Kobayashi: I have very little recollection of those catastrophies.

Hiura: What was your family's religion?

Kobayashi: In general our folks belong to the "Jo-do sect" of the Buddhism.

Hiura: Have you heard anything about Christianity while you were still in Japan?

Kobayashi: Since I was so young I thought about going to school but I was very aloof about religion in those days.

Hiura: How was the social condition of the family and country ####A when you migrated to this country?

Kobayashi: Our common people were influenced by the principle of practicality introduced by the late feudal Lord , Mito, who himself was practical in facing life. So, my home and parents believed in the pratical way of life.

Hiura: How much education did you get while in Japan?

Kobayashi: When I finished grammer school I attended Kyusei "Chyugakko"(Middle School) in Tokyo.

Hiura: What was your reason for coming to the U.S.A.

Kobayashi:I came to U.S.A. for study. Primarily I was interested in learning something in America.

Hiura: I want you to tell us about your experience on the ship coming to America. When did you come to America?

Kobayashi: Icame to America in 1907. I have many recollections about that experience First of all, thinking about the people who were aboard the ship, they were mostly young people and some were those who were reentering. In those days there was a strcik immigration law prohibiting Orientals to enter America , so ordinary people no longer were able to come to U.S.A. Young people were raising Cain and it was alive.

Hiura: What was the name of the ship?

Kobayashi: It was "Shinano-maru"of "Yusenkaishya."

Hiura: What kind of country did you think America was? And what did you want to do in the U.S.A.?

Kobayashi: I thought I could study better in America because it is a democratic nation and wealthy. This was my primary reason for coming.

Hiura: As the impression of this countryt what were some of your first reaction after seeing the country?

Kobayashi: America is a big place and wide open, I thought, but I have very little recollections about that experience.

Hiura: Do you have any impression about the immigration officers?

Kobayashi: No.

Hiura : What did you do first as you come to America?

Kobayashi: First I did "Hyomin" for about a month.

Hiura: How did the white people treat you and how did you think about them?

Kobayashi: I didn't feel any prejudice at that time.

Hiura:Tell us about something that was sad, happy, angry, hard, and ag#onizing when you you first came to United States.

Kobayashi: I don't remember anything special at this time.

Hiura: I would like to ask you about how you felt after you have settled in United States. How did you find you wife?

Kobayashi: I spent nine years in America . When I came I had study visa which was for 10 years. At that time I received a letter saying that my father was ill I returned to Japan. When I returned they said it was time for marriage, so I married my present wife.

Hiura: What kind of wedding did you hold and how did you get married?

Kobayashi: I come from Buddhist family so the wedding was a Buddhist style wedding , but since they do not hold in the temple it was held at my home. We had our relatives and friends over and held it there.

Hiura: Do you have any idea about Picture marriage?

Kobayashi: No, I don't have any idea.

Hiura:Can you tell us about you home sickness after coming to United States.

Kobayashi: When I was a student I felt home sick once and a while because I took life so easy and I was so care free, but on the other-hand when I started to feel the urge to succeed and make something of myself I stopped having any homesickness .

Hiura: What kind of suffering did you experience in getting used to American life?

Kobayashi: I didn't have so much suffering in adjusting to American life.

Hiura: Do you have any discrimination experience or any act of pre - judice thrown against you?

Kobayashi: I can't pin point any specific experience as such, but

Kobayashi: I don't rember anything special at this time.

Hiura: I would like to ask you about how you felt after you have settled in United States. How did you find you wife?

Kobayashi: After being in the United States for 9 years ; I was here on visa for 10 years study leave; I received a letter asking me to return because of my father's illness. When I reached home they said that it is about time I get married, so I consented to marry my present wife.

Hiura: whatkind of wedding did you have and where did you have the wedding?

Kobayashi: Since I came from Buddhist family the wedding was in Buddhist style, but it was not held in the Buddhist temple. It was held in my home with relatives, Baishyaku-nin, and friends.

Hiura: Do you know any thing about Picture bride?

Kobayashi: No, I don't know.

Hiura: Can you tell us about your home sickness after coming to the United States.

Kobayashi: When I was a student I felt home sick occasionally, because my life was easy and care free, but after I started to feel the urge to succeed and begin to strive to make something of myself I stopped having any home-sickness.

Hiura: What kind of persecutinn you experience in the American life?

Kobayashi: I didn't have any suffering in adjusting back to normal life.

Hiura: Did you experience ### discrimination when you tried to adjust and adapt yourself to American life?

Kobayashi: I didn't have so much suffering in adjusting to

American Life.

Hiura: Did you experience any discrimination or any act of pre - Judices at any time?

Kobyashi: I can't remember any specific incident, but since I was a stranger in this country I anticipated some prejudices from the beginning and so I didn't feel bad abouth it whenever it occured.

Hiura: How did you study English? Did you go to school in this country?

Kobayashi: I didn't have any opportunity to attend school in this country. Only English I know is the English I learned in Japan.

Hiura: How much income did you have at your early years of American life?

Kobayashi: I cameto America to study but circumstances did not allow this to take place, ## so I started to work in the fields. So Only income I had was the income I received as the agricultural worker.

Hiura: When did you buy your home. How much was it? When you purchased the building did you have any problem?

Kobayashi: The house I am living now is not my house it belong s to my son. We purchased after the War II and we didn't have any problem.

Hiura:Did you buy any land? If you did what did you do with the land?

Kobayashi: There was a nice piece of land connected to the house so we build a small farm and made it pay for itself.

Interview--MR. KOBAYASHI

In this interview, Mr. Hiura is the interviewer; Mr. Kobayashi is the interviewee.

Q: Did Japanese organizations such as the JACL, Kenjinkai, churches, Japanese counsels, and farm organizations help you in any way?

A: No, they really didn't help us at all.

Q: What do you remember about rearing children?

A: I tried to raise children, emphasizing spiritual things.

Q: Did you send your children back to Japan?

A: No.

Q: What kind of contributions did you make during WWI?

A: You mean WWI?

Q: Yes, during WWI.

A: Well, I don't remember anything about that.

Q: Do you remember anything about segregated schools?

A: When I came to Watsonville, there were segregated schools, but soon they were together and became integrated schools.

Q: When did you come into contact with Christianity?

A: In 1920, I was farming then, we came in contact with a minister whose name was Reverend Arima. He had a small office. He was operating from there to a vandalized area. There was a man who was called Hiraura Kantoku and I was baptized from him.

Q: Now, I would like to ask you about the Depression period. What kind of hardship did you experience during the Depression period?

A: At that time, I had just come to Watsonville and had begun farming there. At that time, farm products' prices went down, and I remember a time when I did not have a feeling of restfulness.

Q: When did you decide to stay here permanently?

A: Soon after I came to the United States, I began to feel that I should stay here permanently.

Q: Now I would like to ask you about your experiences during WWII. What kind of attitudes did whites have toward Japanese?

A: Well, there were not that many harsh things. There were not too many harsh events against Japanese because we were called the enemy race, and were looked at through the corner of people's eyes and we felt isolated.

Q: When Japan attacked Pearl Harbor, what did you think first of all? How did you feel?

A: At that time, we were in Watsonville when that attack took place. We were at the church, after the service. A huge event had taken place and we worried a lot. From the point of Christian faith, Japan did something wrong. Because they say when you stand by the sword, you die by the sword. And the surprise attack against Pearl Harbor was not a good thing, I thought. And my predecessors and the people I respected all said the same thing at the meeting places.

Q: How did you come to know the notice of relocation? What were you doing at that time?

A: At that time, I was farming and I got to know about the relocation when I went to church.

Q: When you got to know about the evacuation, how did you feel about the coming events?

A: Well, I was not shocked by the news at all.

Q: How did you go to the assembly centers and the relocation camps?

A: We had relatives in the middle of California, so we evacuated voluntarily.

Q: How did your white friends feel about this?

A: I saw in their eyes very complex things, but I also saw, "Boy, you people brought upon us a huge event."

Q: How did you take care of your house, possessions, and businesses?

A: We sold all the furniture and other things.

Q: How old were your children when you evacuated?

A: I have three children and the first one was a young man already. The second one had graduated from high school and they were now legally ready to buy land so we were looking forward to this time. But then it wa quite a shock that we were not able to do these things as we had planned.

Q: How did white churches react to this evacuation?

A: There was no direct attack from white churches to Japanese people. The one thing I regret is our church was located on the other side of the street that was blocked out, so we could not go to church and hold worship there. And we asked the churches to do something about this, but we were refused and though these people were also Presbyterian, they could not help us and we were very angry about this.

Q: I will ask you now about assembly centers and relocation centers. To which assemby and relocation centers did you go?

A: Because I was a voluntary evacuee, I did not have to go to a relocation camp or an assembly center.

Q: What did you think about the problem of loyalty?

A: I did not know too much about the loyalty problems but as we watched from outside, we felt very sorry for these people.

Q: What did you think about Niseis volunteering for the army?

A: Well, those of us who were American citizens, it was a natural thing to go into the army.

Q: What kind of entertainments, hobbies and enjoyments did you have in the camp?

A: Well, I did not have anything to talk about.

Q: Now I would like to ask you a question of resettlement, reconstuction after the war. When did you come back to this area?

A: The year after the end of the war we came back to Watsonville. When we came back to Watsonville, our Christian friend Mr. Sakuma found us a house to live in. We borrowed this house.

Q: When you left this area, where did you go first?

A: We went to Dinuba first. The Dinuba people had to move out also, so we went to Ogden, Utah.

Q: What was the reason you moved out of here voluntarily?

A: The main reason was that I did not want to be cooped up. I wanted to have the freedom to move around. I didn't want to be put behind barbed wire.

Q: What kind of job did you find?

A: I found farming to do with daikon.

Q: Do you remember anything about a hostile period when you came back?

A: No.

Q: What kind of help did white citizens provide for you?

A: I'm sorry to say, even Presbyterians, Presbyterian churches, ministers and congregations did not really welcome us back. But the methodist minister and congregation were very kind to us. They allowed us to worship there.

Q: How did Japanese churches reconstruct themselves?

A: Are you talking about Watsonville churches? When the church members came back to Watsonville, there were very few people so we got together and worshiped together. That was the beginning of the reconstruction of the Watsonville churches.

Q: How was the attitude of whites toward you after the war?

A: The things that we felt most after we came back to Watsonville, was that their attitude toward us was very cold and that was the most prominent thing that we felt. For instance, when we tried to find jobs with our friends, they did not give us any jobs. The only persons who would provide jobs for us were Italians and Germans but not other people.

Q: How was the process of education of your children?

A: My attitude was that they had to become Americans, and I had to raise them with a religious education, so I was very eager and anthusiastic about the church.

Q: How did you find jobs? Who helped you to find them?

A: After the war, we came to Watsonville. There was a lady who felt so sorry for us. She opened up her place and told us to come and live there and she said that the money could wait.

Q: What was the most difficult experience that you had during this time?

A: There were not that many difficult things, but I think for everyone, every Japanese felt the coldness of the general population and we felt that for the continental American people, it was too bad. (Their respect for Americans was lost, as a continental people. They had quite a bit of respect for them before.)

Q: As a Christian, what is your hope for the future?

A: As a Christian, I have lived in America for fifty years. I have been in this country for 64 years. During this time, I felt that American people lived on the principle of equality and justice. Because we were an alien, we could not live equally with the other people, we could not see the justice done for our people. Because of these unfortunate circumstances, I found salvation in the church. Though it was a very difficult time, I felt hope in life in the person of Christ, and I was able to live up to this time. Our Presbyterian church has come to a time when the isseis have dwindled and the Niseis have increased in number, and the world has come so that there are people who are living without God. I hope that the niseis and sanseis would live through this world with faith in Christ and attend church. That is my hope for Niseis and Sanseis.

see also, Tape # 9a June 1970, [illegible]
Tape # 9c Nov 1970, interviewer, KATSUMI HIURA

Project I.D. No. 103

NAME: Kobayashi, Shiro DATE OF BIRTH: 1886 PLACE OF BIRTH: Ibaragi-ke
Age: 87 Sex: M Marital Status: M Education: High school

PRE-WAR:
Date of arrival in U.S.: 1907 Age: 20 M.S. S Port of entry: Victoria, B.C.
Occupation/s: 1. Farmer 2. 3.
Place of residence: 1. Brawley, Ca. 2. Watsonville 3. Aromas 4. Watsonville
Religious affiliation: Christian church
Community organizations/activities:

EVACUATION:
Name of assembly center: Dinuba, Ca.
Name of relocation center: Bear River, Utah
Dispensation of property: Sold everything Names of bank/s:
Jobs held in camp: 1. Farmer 2.
Jobs held outside of camp:
Left camp to go to: Watsonville

POST-WAR:
Date returned to West Coast: Fall, 1945
Address/es: 1. Watsonville 2.
Occupation/s: Farmer
Religious affiliation: Christian church
Activities: 1. 2. 3.
If deceased, date, place and age at time of death:

Name of interviewer: Takarabe Date: 2/9/75 Place: Watsonville
Translator: Mabel Hall

Dept #103 per master Interview
Live + prayer ID card

1

T: Please tell me your name first.

K: My name is Shiro Kobayashi.

Q: When were you born?

A: I was born in 1886.

1974/75

Q: How old are you now?

A: I am 88 years old. They celebrated my 88th birthday at church for me.

Q: Where are you from?

A: I am from Ibaragi Prefecture.

Q: What kind of a person was your father?

A: He was born before Meiji, so his idea was not like that of today, but he had a reformative idea. He did not have knowledge about foreign countries, but he travelled well around Japan and was well informed about Japan. He was in a manufacturing business, and went to Osaka often. In those days there were no trains, so he went to Osaka by a steamship. He did not know about Christianity but he was a serious man.

Q: What do you remember about your father?

A: He had stronger personality than most people, and he had a reformative spirit. That is, he had a spirit that would not be oppressed by the power from above. When a child saw his picture on the wall, he asked, "Was the grandfather a samurai?". He had that kind of appearance.

Q: What kind of a person was your mother?

A: She was an ordinary housewife, but was a gentle and loving person. My mother did not know anything about Christ, but she was a devout Buddhist. Maybe because of that, she was known as a lady of love in the town. Watching her, I thought she liked to give to others. After I became a Christian, I found out that it was love that came from the Buddhist belief, but it was different from the love of Christ. She was a good Japanese wife.

Q: What do you remember about your parents?

A: In those days they did not discuss about the problems between husband and wife like they do today. The wife obeyed everything the husband said. In my memory my mother was an obedient wife, and my father was a man of quick decision. He was a typical Japanese man. He had an appearance of a samurai.

Q: What were happy memories of the days you spent with your parents?

A: I do not have many happy memories. My father used to call me to Yokohama and take me to watch Sumo wrestling. In those days I was in school in Tokyo. As my family was not rich, I was a self-boarding student since I was 14. When I was home there was a maid and a servant. When my father saw me cooking for myself, he cooked all kinds of vegetables I liked, and brought them to Tokyo travelling 30 miles. I felt my father's love then. I don't remember much about my mother, but I received an impression that she represented virtues of Japanese woman. When I got older, I think Japanese women are virtuous.

Q: How was your grammar school days?

A: I went to junior highschool for 2 years, and then went to Tokyo to study. I wanted to become a doctor, but when I saw all my relations are doctore, I lost interest, and decided to go to America.

Q: What school did you attend in Tokyo?

A: Taihei Highschool In Kanda, Tokyo. In those days there was enthusiasm for overseas in Japan, and there was an organization that took care of people who were going overseas. With their help I came to America.

Q: What do you remember about your grammar school days?

A: I do not have much memories of my grammar school days. In Japan there were not many teachers, and the teacher in charge of pupils taught them everything. That is why the love between the teacher and pupils is not like that of today.

Q: Do you have any sad memories?

A: Yes, I have a sad memory. When I was coming to America after graduating from school, I had to qualify financially and pass a physical test. They gave us eye test, and if we had red eyes even though we did not have trachoma we could not pass the test. I failed the physical because I had red eyes although I did not have trachoma. I did not want to go back home after given a farewell party, so I decided to go to Manchuria where my older brother was. When I said good-bye to my father at Yokohama, my father looked as if he was sorry for me. I still cry when I think about that time.

Q: How many brothers and sisters do you have?

A: I have 3 brothers. [illegible]. I am the fourth one, so I was named Shiro.

Q: Are they all boys?

A: There are 4 boys and two girls.

Q: Are you the youngest?

A: Yes, I am.

Q: Were you loved by everybody?

A: I think I was loved. Although there were four boys in our family my father adopted a son, and my brothers were adopted into other families. The adopted son came from a samurai family. He had a democratic and reformative idea. In those days Japanese people looked down upon etta tribes, but this man who was adopted into our family was a democratic man, so he made all kinds of reforms in our small town. That is why he was hated by some people.

After I parted with my father in Yokohama, I went to Manchuria. It was the time Russo-Japanese War had just ended, and Japanese troops had not returned to homeland yet. I saw with my eyes how Japanese troops lived and what kind of idea they had, and found out the wrong doings of Japanese.

Q: What kind of thing did you find out?

A: Japanese fought the war in China, and after the war they occupied the land and stationed the troops there, and planned to make it a Japanese territory. When I saw Japanese look down upon Chinese, I thought it was merciless, and at the same time I sympathized with Chinese. I still think it was wrong that Japanese bullied the weak, and it was long before the Pacific War broke out. As a matter of course it led to destruction of Japan. Once in a while I think about that time, and I think Japan made a big mistake.

Q: Have you seen Japanese oppress Chinese?

A: Yes, I did everyday.

Q: What did they do?

A: Most of all, Japanese disregarded Chinese. Japanese had military government in cities and villages. Later, as the situation became more peaceful it became civil government. Cheinese who lived there could not do anything unless they got permission from the government. Japanese fought with Russia, but as victors they also looked down upon Chinese, and oppressed them. I saw it with my own eyes for about half a year. Then I went back to Japan, and came to America.

Q: Whereabouts in Manchuria were you?

A: I went all over Manchuria. I started from Port Arthur and saw

Q: Weren't you disappointed when you saw such a thing?

A: I felt sorry for Chinese. Teachings of Confucious and Mencius is criticised now, but they are not bad. From the standpoint of gentleness, I think they are better than the ideas of Japanese.

Q: How did Japanese mistreat Chinese?

A: Japanese beat Chinese for a little thing. Sometimes they do not pay the busfare Chinese demanded. On the other hand, prostitutes practiced prostitution hoisting Japanese flags on the buildings. There were such disgraceful acts everywhere. I hate to say such a thing, but it was the fact.

Q: Were you a Buddhist then?

A: My family's religion was Buddhism, but I was not a Buddhist, and I did not know anything about Christianity. Before I came to America I went to Fujimicho Church in Kudan to be baptized because I thought I had better be baptized as I was going to a Christian country. When I told a decon that I wanted to be baptized without any preparation, he said,"Baptism is nothing like that." I was embarrased. While I was in Tokyo I heard lectures by presidents of Waseda and Keio Universities about their studies abroad, but there were hardly any lectures on Christianity. Once in a while there were lectures on Christianity at the YMCA at Mitoshiro-cho, but unfortunately I did not have a chance to hear them.

When I came to America I went to a church in Vancouver for the first time. Rev. Kaburagi was the pastor of the Methodist Church. I attended a worship service for the first time and listened to a sermon. I understood about Christianity a little, but as I was young I had an ambition to be successful, so I did not think about the spiritual side.

Q: You were very angry about Japanese doing bad things. Where did that kind of feeling come from?

A: I did not get it from anybody. In olden days Japanese called Chinese, "chankoro". In Ueno Park during the Sino-Japanese War there was "Panorama" which showed pictures of the war. One of them was a picture of a Japanese holding the long hair of a Chinese and trying to cut it. I was a young man of 17 or 18, but I thought some of the pictures were not good. There must have been some people who did not like the pictures, for some of them were removed later. Generally Chinese seldom came to the country in Japan. When they did, they came to sell pretty clothes. When they came, I saw many children ran after them, calling them "chankoro" and threw mud at them. The grown-ups just told them not to do such a thing. When I went to China and actually saw the Chinese there mistreated by people who came from outside, I wondered why such good Chinese were mistreated like that. Especially Manchurians are very obedient. Seen from Japanese they are a bit slow and stupid, but actually they are very obedient. Even when many Chinese watch a Japanese beat up a Chinese, I have never seen them beat up the Japanese. They are obedient, for sure.

Q: Did you feel ashamed to see such a scene?

A: Yes, I was ashamed. When I see Chinese in America I get good impression from them. There was a Chinese dry cleaner in Aromas, but they gave me warmer feeling than Japanese, because they do not mistreat the weak.

Q: Do you feel that way about Chinese?

A: Yes, I do. I do not know where such idea comes from, but when Chinese fight they never bring out weapons and kill each other. They fight for a while, but they quit after a while. They do not have violence.

Q: Do you remember about the Russo-Japanese War and the World War I?

A: I remember the Sino-Japanese War and the Russo-Japanese War well. During
The Russo-Japanese War I was in Tokyo as a student. Some people entered the military academy from the fourth grade in highschool when they passed the entrance examination. There was the mood of war, but the students attended schools.

Q: Were you parents religious people?

A: As I told you before, my faith was Buddhism which was handed down to me from my parents. I ~~do~~ did not think what Buddhism ~~is~~ was, It was just handed down to me from my parents. When I got up in the morning I presented offerings to the gods before I had breakfast.

When I saw older Japanese worship the sun and present offerings to the gods before they had breakfast I thought they were devout, but I was not impressed. I considered Buddhism as a kind of custom and not a deed of love. They held all kinds of meetings, and they had enthusiasm. My mother was a devout Buddhist, but my father and the rest of the family members were indifferent to religion. I think now that all Japanese were like that because their action did not come from their faith, but from their custom. I think their moral was not based on their faith. I think Japanese race which I belong to is smart, good at making money and push others to succeed, but I think we are fundamentally wrong.

Q: Did you finish highschool in Japan?

A: I attended grade school for 8 years, and highschool for 5 years.

Q: What kind of subjects did you like in highschool?

A: I did not have any special subject that I liked, but since the members of my family are all doctors, I wanted to become one. As I decided to come to America, I gave up that hope.

Q: Why did you want to come to America?

A: In those days going abroad was popular, and the government encouraged people to go to America. As my family was not too rich, I felt bad to have my parents send me to school. I wanted to go to a university, but my father said he would pay the tuition if I would attend Saisei Medical School. In those days most doctors

attended Saisei Medical School for 4 years. Then they took examination twice, and those who passed them became doctors. Before long, Imperial University was founded, and medical schools were built in different prefectures, but in those days Saisei was the only medical school. I thought I would rather go abroad and do what I like than becoming a village doctor, so I came to America with a young man's fancy. I did not come to America to become rich, but as I was going to study in America, I took a passport good for staying in America for 9 years. At that time I came to America to study, but once I came here it was not so easy. I was young compared to other Japanese men in America.

Q: How old were you then?

A: I was 19. There were very few young men. The passage of immigrants was prohibited, and we were the last ones. When I came to America most Japanese men were young.

Q: What year did you come here?

A: In 1907, the year after the big earthquake in San Francisco.

Q: At that time what kind of a country did you think America was?

A: I thought America was a very nice country. It should be, because there ware no automobiles like today, and the tempo of the society was not fast. There were no big factories to pollute the air, and the people were not in a hurry. In those days we went places on buggies or carriages drawn by big fine horses like in Europe.

In the cities people were not in a hurry, but they walked leisurely. There was no struggle for existence as in today. There might have been a little exclusion of foreigners, but we did not feel it, so I thought America was a wonderful place, and I was not sorry I came to America.

Q: What was your opinion on America before you left Japan?

A: I came to America thinking it was a nice place because I read various books which encouraged people to go to America. They described about the leisurely life in America and its wide open space. When I read the stories and looked at the pictures I thought it was a nice spacious place compared to small, crowded Japan. I came to America where I longed to come.

During 70 years I lived in America I missed a chance to go to school because all the Japanese trying to make money went into farming, so I decided to go into farming. That year I travelled from Canada to Los Angeles working my way, and trying to find out where I should farm, and finally settled at Brawley in Imperial Valley. I could farm there without much capital, so I started farming there and farmed for 9 years.

Q: Where is Brawley?

A: It is in Imperial Valley. I spent the prime of my life farming in Imperial Valley. In a way it might have been a mistake in my life.

Q: Why was it?

A: I could not make money. In my eighth year of farming there, a Christian church was opened there for the first time. The pastor was Rev. Arima who was studying some other course at the University of California in Los Angeles, but by the influence of his teacher he changed his mind and became a pastor. Rev. Arima came to a place where there was no Christians and opened a church. A few years later I was led there and was baptized by Bishop Hiraiwa of the Methodist church. Since then my idea has changed, and I started to walk on the right path.

Q: Going back, what kind of passengers were there on the ship?

A: When I came here most of the passengers were young men. The ones who were in the same cabin all had highschool education. There were some passengers who were going back to America, or who were going there as immigrants. We held speech meetings on board the ship, and young men spoke eloquently, but there were no speeches on Christianity. My memory is not too good, but at that time a young man talked big saying that he was going to tread down all 48 states. My roommate talked about his true hope. He stayed in Vancouver with me for a while, and later became a newspaper man. He went back to Japan, attended Waseda University and became a journalist.

Q: Were there any women passengers?

A: There were very few women. I hardly remember any woman on board the ship. I don't think there were any because yobiyose by picture marriage was over by then.

Q: Was it before the great earthquake?

A: It was after the earthquake.

Q: Where did the ship arrive at?

A: It arrived at Victoria, where the physical examination was not too strict. We landed at Victoria, and from there we came to America after a while.

Q: About how many days did you stay at Victoria?

A: I stayed there about a week.

Q: What did you do after that?

A: I went to Vancouver and worked in the Canadian forrest for a while.

Q: What kind of work did you do?

A: It was building railroad. I labored for the first time in my life. About 15 men were taken deep in the mountain and built railroads. In those days the laborers slept on the straw in tents. Our tent was on the monntain, so we had to go down to the valley to fetch water. Among our group was a peer named Matsudaira who worked with us. The reason I found out that he was a peer was because of his name, and he talked about the Imperial court where his parents were. Later he went to San Francisco and did housework. I read in a newspaper that while he was cleaning a window on the second or third floor he fell and died.

Q: How long did you stay in Vancouver?

A: I stayed there about 2 days.

Q: Do you have any other recollections of the time you worked on the railroad?

A: It was just a short period, so I don't have any recollection.

Q: What kind of food did you eat?

A: We cooked our own meal and had very simple meals, and lived in the tent. I think we could do that because we were young men with dreams of success.

Q: What kind of food did you eat?

A: We ate regular Japanese food. There was a small store which sold rice and other stuff, so we bought food there and cooked it ourselves. Nobody complained. I think when we have hopes and ambitions we don't complain. It was the first time others labored but they did well, so I was impressed.

Q: Was it a hard work?

A: We laid down rails on crossties. The leader was a Japanese professional man, and there was a foreman over him who made sure that there was no mistake.

Q: Wasn't it a hard work?

A: No, it was not a hard work.

Q: Where did you go after about 2 months?

A: I worked in a sawmill which was in a park in Vancouver for a while. When I saved enough money to travel I came to America.

Q: How long did you work in the sawmill?

A: I worked there a month..

Q: How was the work at the sawmill?

A: The owner of the sawmill was a white man, and all the workers were Japanese. We piled up the lumber

Q: Were they all Japanese?

A: They were all Japanese, and there were no young men. They were settlers there and had their houses and ate good food.

Q: What did you do after that?

A: I had physical examination at Vancouver, and then went to Seattle. I looked around the town of Seattle and then went to Portland. I went to the country outside Portland and worked there for a while.

Side 2

Q: What did you do in Los Angeles?

A: I worked there for a while, and then went to Imperial Valley at the time of melon season. I spent the prime of my life there, and that period influenced my whole life.

Q: How did you start farming there?

A: We could grow cantaloupes there without having much money. The rent was cheap, and we could live in tents. We could not grow cantaloupes at one place for many years; 3 years at the most. It was easy to start farming there. As I had a chance, I rent a small piece of land and started growing cantaloupes.

Q: Was it sharecropping?

A: No, it wasn't. Unfortunately I never had a chance to sharecrop since I came to America. The reason is that I did not like to be controlled by landlords ~~by~~ as sharecropping. I could not stand having a boss over me, so I farmed on my own even if I did not get rich. I stayed poor.

Q: Did you succeed?

A: No, I didn't. At one time I farmed in large scale. At that time my older brother was working with me. As things looked good we raised 180 acres of cantaloupe, but the Depression came and we took a big loss, and we went back to small farming.

During the Depression Japanese Issei farmers became the victims of the white capitalists and enterprisers, who fixed the price and paid Japanese farmers whatever they wanted to at the harvest time. Japanese farmers in Brawley were not ignorant people. In fact, many of them were well-educated in Japan, but they were not good in business, so year after year they were expolited by the commissioner and stayed poor. Then they borrowed money and continued farming. This kind of condition continued, and when the anti-Japanese feeling became strong they could not rent land nor sharecrop. Therefore they had to let the capitalists and enterprisers profit as much as they wanted to. This kind of comdition continued for about ten years.

Q: About what year did you go to Imperial Valley?

A: It was about 2 years after I came to America.

Q: Was it around 1908 or 1909?

A: Yes it was.

Q: Did you farm there for 10 years?

A: Yes, I did.

Q: Couldn't you do anything about the exploitation of the commissioner?

A: No, we couldn't as we didn't have the right to say anything. Yet we didn't go out and work as we speculated that we would make money if we were lucky. The condition changed after the war, and some people made money. But as young people grew older, most families moved out of such a hot place after the war, and only a few families are there now.

Q: Did Japanese knew that they were exploited?

A: Yes, they did, but they could not do anything about it. They could not point out the wrong doing and correct it, so they just let them exploit them helplessly wishing for the happiness by any chance.

Q: About what time did you start working?

A: It was a hot place, so we started working early in the morning. Young people nowadays would not be able to stand it.

Q: What time did you get up in the morning?

A: We got up around 4 o'clock when it was still dark. We worked only in the morming. We could not work in the daytime. In those days Japanese farmers in Fresno or Imperial Valley had to fight scorching heat over 100 degrees and sometimes over 110 degrees. These were Japanese who came frpm good families in Japan. They came to America with an ambition to succeed, and would not go home unless they succeeded. Young people nowadays will not be able to work in the heat in Fresno. The houses did not have coolers, so we slept outside in daytime. That kind of age has past, and now Niseis and Sanseis are living comfortably, but they should appreciate the hard work of Isseis behind it.

Q: Did you work only in the morning in Imperial Valley?

A: People in Imperial valley did not engage in labor. Five to ten laborers came to each camp from Los Angeles and labored.

Q: What other difficulties did you have besides being poor in Imperial Valley?

A: We suffered from heat. In summer time laborers from Los Angeles area worked for us, but we did not have a place to stay when it was hot. We just had ice. After we harvested the crop I took them to Los Angeles and rested on the beach for a while.

Q: What did you in the daytime when it was hot?

A: We did not have a place to go to so we had to endure the heat.

Q: Did you go under the trees?

A: It was hot even under the trees. When the thermometer reach 120 degrees we tell the laborers to stop working as they might get sick. Then the laborers used to jump in the ditch with their clothes on. It was that hot. Isseis suffered hardships.

Q: Did many people die from heat?

A: Hardly anybody die from heat in Imperial Valley, but in Fresno many people died from the heat or may be from illness. In Imperial Valley people took time in putting cantaloupe in sacks, but in Fresno they were paid by the crates so they would not make much money if they were idle. That is why the people worked hard, and with the money they earned they went to Chinese gambling house and drank unsanitary wine. That is why many died of malaria. Fresno was the place where most Japanese immigrants died.

Q: Were the laborers paid by the hour in Imperial Valley?

A: Yes, they were.

Q: Was cantaloupe the only product of Imperial Valley?

A: In those days it was cantaloupe, but later, because of the change in climate cantaloupe business was not too promising, so we gradually changed to alfalfa. But germs get on alfalfa, and unless we spray it, we could not sell it. Later we heard that grapefruit was good. Most Japanese moved from Imperial Valley to Los Angeles area. Some of my brother's children crossed the boarder to Mexico and farming or working as a foreman in a factory. They are doing well. Those who are staying in Imperial Valley are not having too good of a business.

Q: Were you persecuted by the white people?

A: We were not persecuted, but there was exclusion. I was surprised that some Japanese were not admitted to a meeting.

Q: But Japanese were exploited by capitalists and landlords, weren't they?

A: Yes, we were. The capitalists bought up lettuce business, and to get lettuce all the year round they grow lettuce in El Centro, Arizona and Nevada. When you go to Imperial Valley now, you see lettuce growing all over the place. Japanese do not have much chance now.

Q: Where did you go from Imperial Valley?

A: I stayed in Imperial Valley for 9 years. During that time I raised cantaloupe at Calexico. I also grew cotton at Brawley. In those days we could not make ends meet because of the Depression. We could barely make a living. Finally I changed my mind, and came to Watsonville depending on my friend.

Q: Around what year was that?

A: It was around 1921. At that time Rev. Koga was the pastor of the church. There were about 500 to 700 Japanese and 100 to 150 Japanese families in Watsonville. Ninety percent of Japanese farmers were sharecroppers. Mr. Sakata came from the south and was farming. Mr. Shikuma was growing strawberry. There were more than 10 sharecroppers under him, and Mr. Shikuma spread gospel to all his sharecroppers. In those days Christians were very active in Watsonville. I was not thinking about going to church, but one day when I was building a road, Mr. Kotaro Shikuma, grandfather of present Mr. Shikuma invited me to go to church. I started going to church the year after I came here.

Q: Did you grow strawberry since you came to Watsonville around 1921?

A: I have been growing strawberry since then. During that time I could not make up my mind to buy a grave and make this my home. A relation of mine who was a pastor in Central California invited me to go there as there was a suitable place for me there, so I thought about going there. However, there was Mr. Shikuma, Mr. Sakata

and many good church members here so I could not make up my mind to leave here parting with my spiritual friends and good climate. About half a year after I came to Watsonville I moved to Aromas about ten miles north of Watsonville. With Mr. Sakata's help I rent some land there and farmed. For 5 years since then I attended Bible study, Sunday School, worship service and Kyorei-Kai at night, prayer meeting and home meetings during the week. In those days people considered church life very important and everybody attended church. Sometimes the church members lined up, and everybody said prayers or described their feelings. Those who didn't do that read the Bible. It was much different from today. That continued for a while.

During my 50 years of church life there were a few big problems. They were nothing like financial problems, but they were problems of faith. An old Japanese pastor who came from the South went into Santa Cruz mountain, and living in a tent prayed all night. Some devout members of Watsonville church went there and prayed without eating. These people started saying that the pastor who is not inspired by the Holy Ghost is not qualified to be a pastor. That caused problems in the church, and at last seven families from Santa Cruz area left the church. We prayed and discussed so that they would not leave the church, but they finally left the church. At that time the church members as well as the pastor suffered.

Another big happening in the church was that an evangelist named Takiji Akiyama who is not known to young people nowadays came to our church and gave lectures on the Bible. On the last night he said, "Did you all repent? Those who has not repented come here." He called people one by one in a room and told them to repent, and emphasized on the Holy Ghost. Everyone was surprised, but there was no troble. He taught us that the Holy Ghost is important, and everyone should read the Bible. Nowadays people go to church without reading the Bible. There is a great difference in the quality of church between now and then. Since all the churches in the world are declining now, when the Unitarian Church from Korea and Soka Gakkai or Seicho-No-Iye from Japan stretch their hands even members who have been coming to church for many years were agitated. I think if young members of the church are not taught the fundamentals from the pastors, they will become the anguish of the church life. I am one of the oldest church members along with Mr. Zentaro Yamamoto and Mr. Kizuka. As a survived old soldier, I would like to let others know, when I have a chance, that Christians in olden days supported the church and were led by the church.

Q: Was strawberry growing successful?

A: I started it because I thought it was a steady work. In those days things were not good. Even Mr. Shikuma failed at Expo time.

I never was successful in strawberry growing. All the produce were cheap. As I was resigned that they were cheap, I was not surprised. I thought I would naturally be poor if I raised strawberry. I was satisfied if I could make a living and give religious education to my children, so I did not regret for not making money. However, I deplored capitalism. Capitalists get richer and richer, and if they go bankrupt they look unconcerned. Strawberry growers risked their lives for work, but few became rich. Among those who have been growing strawberry for many years only a few became rich. You will be disappointed if you grow strawberry thinking that you would make a profit. We became old working, but our children, Niseis and Sanseis went to school and studied hard, and they went on their own way. I think that was God's blessing.

At the time of evacuation I went to Utah as I did not want to be restiricted within the bobwire fence. At first I went to Dinuba in Central California, but as Japanese in Dinuba had to evacuate I went to Utah and lived freely there. Since then, my wife and my oldest son and myself have never left the church, but our second and third sons were in the service for 5 years and were away from church. They are in theor 50s now and have children, but they say they believe in God even if they do not go to church, and are interested in religious education of children. My second son does not have a child, but his wife was baptized in the camp. My third son is married to non-Christian, but he says he believes in God.

He was supposed to have come home for Christmas, but he didn't. I found out later that he had taken a Christmas tree and some Christmas presents to a Mexican village and spent a week of Christmas with poor Mexican children. People there were very happy. He does such a thing once in a while. This is because he used to go to Sunday school when he was young and listened to Rev. Takeda's sermon with Hiroshi Shikuma. That helped him, and although he does not go to church, he does not deny Christianity. I am glad he acts according to Christian love.

Q: When did you get married?

A: I got married when I went back to Japan.

Q: When did you go back to Japan?

A: I went back to Japan in end of 1915 after 9 years.

Q: Was it when you were in Imperial Valley?

A: I went back to Japan from there to visit my parents. As they told me to get married, I did.

Q: Who arranged the match?

A: As a Japanese custom there was a matchmaker. People must have wondered why she decided to come to America. My wife's uncle was a pastor. He was a newspaperman in Tokyo, but after listending to Rev. Kanzo Uyemura's sermon he decided to become a minister. He was a pastor at Kofu in Yamanashi Prefecture for over 20 years.

Later when he ministered in Tokyo my wife's family was living near him. I don't know if he ministered to my wife's family or not, but they knew about Christianity. I think that is why she decided to come to America. Rev. Eizumi's oldest daughter is the wife of Rev. Keiichi Imai of Dinuba. She is my wife's cousin. When we were in Florin we met Rev. Imai, and he ministered there. As my wife came from such a family I think she had a little understanding of Christianity. We were married, and I came back here alone. My wife joined me by the end of that year.

She shared the poor farmer's life with me for over 50 years. Her family used to be a millionaire in that district, and she attended Miwata Girls' Highschool in Tokyo. She was preparing to go to college, but her family became bankrupt. Her father went back to the country and started a branch office of a newspaper. At that time I went back to Japan. I think she came to America to satisfy her resentment. Yet she never uttered a word of complaint about the poverty or adversity. I respect her for that. I think it was due to her religious education. Most people would complain, quarrel or get a divorce, but my wife never complained. She is very fastidious, so she does not like dirty things. She believes that God always prepares for us. I was 7 years older than her, but I was enlightened by my wife's faith. This is my true confession. She always relies on Jesus. I am 88 years old and she is 82. We had all kinds of hardships, but I am thankful that we never quarelled but lived a carefree life relying on God. I am thankful that it was God's blessing that we bought graves in Watsonville.

Q: Were you here in Watsonville in 1933?

A: I think I was.

Q: How was it during the Depression?

A: I came here in 1929. When the Depression came, people in Watsonville had a hard time. Fortunately, I rented 9 acres of strawberry ranch by Mr. Shikuma's help and in his son Kenji's name. I withdrew my life insurance money to pay the rent, and I farmed there for 10 years. The landlord built a house for us on a hill, and we stayed there for 10 years. It was on a high ground where we could see Pinto Lake below us. After 5 years Mr. Kobayashi suggested us to quit, but my wife did not want to quit. She said that we could not make money there, but we could see the moon's reflection on the lake, and could see two moons on a moonlit night. She is an idealist and a dreamer who would not be moved by material or money. She did not want to move from there even though we were poor, so we stayed there for ten years. Mr. Shikuma and Mr. Sakata helped us in many ways, but we became penniless.

In the meantime the war broke out and our youngest son enlisted in the service. I thought the boys had finally grown up so they would help the family. Our oldest son was around 20 and had started working and the second son had graduated from a college in Salinas when the war broke out. We sold everything except two cars and moved to Dinuba. After we stayed there for a while we had to evacuate from there, so we went to Utah. We stayed in Utah for 3 years and farmed there.

Q: Did you suffer hardships while you were growing strawberry during the Depression?

A: Yes, we did, but we could make a living, so I was never absent from church, and gave offering although it was not much. We were not the only ones who were poor, but everyone was poor. However, other people were sharecroppers, so by the end of the year they got their shares and could live on that. As I was on my own I had a hard time. By the end of each year I went to the bank with Mr. Shikuma and borrowed money and lived on it. I was poor all the time, but my wife never complained. If didn't have enough she managed somehow.

Side 3

T; Tell me about the white people during the Depression.

S: In those days the Depression was at the bottom, and we raised as much money as we could to make a living. The whole nation was in Depression then, so there were no jobs and we feared a revolution might start. President Hoover established a public service then. Many young men lived together and repaired roads and parks, and got paid. In Watsonville, too, people had hard times, but fortunately, as strawberry growing is steady we did not find it difficult to make a living. Bosses like Mr. Shikuma did not make any profit. In those days the churches were in financial difficulties. Church members did not have money to pay the pastor, so we paid him little at a time. As the offering was not enough to support the church, the elders went around the church members homes at the end of the year collecting money to settle the account.

Q: You managed to live through the Depression, didn't you?

A: Yes, we managed to live through it without anybody moving out. Strawberry growers don't think about making big profit, and nobody become too rich. It is a steady work.

Q: How did you feel when Pearl Harbor was attacked?

A: On that day we had a worship service and Rev. Takeda delivered a sermon. I don't know why, but some white church members came that day, and the church was full. Rev. Takeda's sermon was from the Old Testament about a big building falling down killing many people under it. He asked whose sin caused it. He suggested that it was not the fault of Japanese, but it was caused by the sin of the human beings. The sermon was not taken well by the white people. Since then the atmosphere in Watsonville became bad, and when Rev. Takeda came back here after the war, the members of the white Presbyterian church would not accept him. As our church was on this side of the street we could not have meeting there, so a white missionary who was in Japan before came from the East and took care of the church. As we did not have a place to hold a worship service we asked a white Presbyterian church if we could use their church, but we were rejected. Later we found out that it was not the pastor but two elders did not want th rent the church to Japanese. We were very disappointed, but we held our meetings upstairs of Dr. Ito's office. I heard that later we rented the Salvation Army's building for meetings. At the time of evacuation some people wnet to Denver, Imperial Valley or Fresno, but most people went to Poston, Arizona around July.

Q: Were you at the church when you heard Pearl Harbor was attacked?

A: It was on Sunday. When we went to church we heard about Pearl Harbor, and the pastor's sermon was as I described before. At that time we were not allowed to sty on one side of the street, so the pastors from Salinas and Monterey came and discussed what to do about it. Japanese people moved temporarily to the other side of the street.

Q: Couldn't Japanese stay on the other side of the street?

A: No Japanese oould stay on this side of the Main Street. Only Niseis could, but there was no pastor so they could not have a church service.

Q: How did you feel about the situation?

A: At that time my third son who had enlisted in the Army was at Fort Ord. That morning he called and said that he was coming home as the war broke out. My oldest son picked him up and brought him home. Since I became a Christian I was against the military power. Even before that, I was aginst the Japanese military which wielded power over Japanese government. In Watsonville there were quite a few Japanese right wing people. American authorities knew about them, and they were arrested and taken away to detention camps. Before then, when my oldest son became 19, the right wing people came and induced him to join the Hoshi-Kai to help the Japanese Army. My son joined it, but later I went

down and had his membership cancelled. They were all arrested except Mr. Shikuma, Mr. Sakata and the president of the Japanese Association. Mr. Shikuma was not arrested because he was a Christian. Mr. Sakata was taken to a police station and was questioned, but when he said, "Those who stand by the sword will be destroyed by the sword", they let him go. Mr. Sakata was an influential man and donated money to Japan, so he was watched by the American authorities. He was questioned because he was taping the short-wave radio braodcast, but after all he was released as he was a Christian. Mr. Shikuma, Mr. Sakata and Mr. Motogi were spared, but most Buddhist leaders were arrested and taken away. I thought Japan had made a big mistake like digging a hole to burry itself.

Q: Were you surprised?

A: Yes, I was. Mr. Shikuma came back from the camp before I came back from Utah. One day when Mr. Shikuma and I ~~met~~ went shopping on Main Street, the white people just glared at us. Not all the Americans are Christians, and some had hostility towards Japanese. When my wife went grocery shopping, everybody stared at her and nobody attended her. Finally, one old man who worked there came to help her. They didn't have to do that to us who just came back from camps, but it was like that.

Q: Were there any signs around here which read, "Japs are not welcomed"?

A: No, there wasn't.

Q: How long did that kind of condition continue?

A: We did not stay here till evacuation time. We left here around March.

Q: Did you evacuate by yourself?

A: Yes, we did.

Q: Did you sell everything, and went to Dinuba?

A: Most everybody from Montery went to Dinuba.

Q: Did they go to Dinuba on their own?

A: Yes. As the pastor went there, also, they held meetings there. I went to the country north of Ogden, Utah and worked there. The white people there tried to help each other and worked hard, but never complained or called me a "Jap". I thought the influence of religion was great. Not a single person called me a "Jap" while we stayed there for 3 years.

Q: How many months did you stay at Dinuba?

A: About 3 months.

Q: Did you work there?

A: Yes, I did.

Q: Did you work in a grape ranch?

A: We gathered at Rev. Imai's and held worship services. Church members from Monterey joined us, so there were many people.

Q: Did you work in a grape ranch?

A: No, it was not the grape season. I raised squash and vegetables.

Q: Did Japanese at Dinuba get evacuation order?

A: Yes, around the end of June, Japanese in Dinuba and all around Central California had to evacuate. People from Watsonville went to the camp from there. Only we and some people who were going as carpenters went to Utah guarded by soldiers with fixed bayonets on the train.

Q: Did you go by a train?

A: Yes, we did on an Army train from Dinuba to Ogden, Utah.

Q: Did you go on your own?

A: We went on a government train,

Q: You didn't go to camp, then?

A: No, we didn't.

Q: Did your family go with you?

A: I think our boys wanted to go to camp, but my wife didn't want to live like slaves, and did not like to gossip about others.

We went there knowing that we could not make a living if we did not work. While we were there, the relocation camps closed.Even before they closed many young Japanese men came to Utah and started working at the amunition dump near Salt Lake city. Most young men from Watsonville worked there. Our sons stayed at a goverment camp and commuted there to work. for about a year. The head man of the camp was very kind to Japanese.

Q: Where did you live in Utah?

A: We went to Ogden, and then we went to Honeyville which is about 40 miles north of Ogden to work. When we arrived there, people had a welcome party for us. There were wells, but we could not drink the water, so we had to go to town to fetch water. As we expected such difficulties, my wife never complained. We became friends with neighbors.

Q: What kind of a house did you live in?

A: It was an old house under a tree. Rev. Takeda visited us and stayed there, too.

Q: Was it in Brigham City?

A: It was north of Brigham City. It was a small town called Bear River near Honeyville.

Q: About how many years did you live there?

A: We lived there about 3 years.

Q: What did you grow there?

A: I raised sugar beets.

Q: Was it fun?

A: I did not go there to make money; I just wanted to make a living, so the life was carefree. When we were there Rev. Chapman was the minister of a Presbyterian church in Ogden after coming back from Japan. He visited us once in a while. After we came back here, he went to Salinas, but he came here to deliver sermons on Sundays. He was a good man.

Q: Was your wife staying in an Army camp while you were growing sugar beets?

A: She was staying at the boss's house which we were renting. She had never labored in Japan, nor was she strong enough.

Q: Didn't she work at an Army colonel's house?

A: That was while we were ataying near Honeyville. My wife went to a place 80 miles from there to cook. I lived near Honeyville with my second son. Then my son went into service, so I was alone. At that time a few Christians were there, so we held meetings at a place about 10 miles north of Honeyville. Some churches let us hold meetings, and some didn't. The Presbyterian church didn't. Here, and also in Bear River, the Presbyterian ministers did not come, just the Methodist pastor did. As the Methodist pastor was kind to Japanese, he was transfered somewhere after the war.

T: There are thoughtless people in churches, too, aren't there?

K: Not that I criticize the Presbyterian church, but I regret to say there are. One more thing, when Rev. Takeda came back here after the war, a restaurant refused to serve him ööd. He was surprised, and when he went home he wrote letters to elders of churches, but he did not get any answers from them.

Q:Was it a church around here?

A: Yes, it was. The reason is that the elders of the white church said that Rev. Takeda was no good because of his book, "Japanese Christians and Japanese Spirit." This book caused trouble in Ogden, also, during the war. They said Rev. Takeda is gight wing, and people decided not to let Rev. Takeda come back to Watsonville. Rev. Takeda's sermon here caused a trouble. I regret that the one who said the right thing was rejected. It was like that in the Presbyterian church, but not in the Methodist church. The Presbyterian church has good system and much money, but they should examine themselves on such points.

It has been 50 years since I came to this church, but during that time 7 pastors, starting from Rev. Koga, Sr. to Rev. Ito took care of me. Amonng the church members there were some who did not like the idea of _____.

Q: Did you associate with Japanese in Utah?

A: There were only 5 or 6 Japanese there. I still associate with some of them.

Q: Did you make friends with any Japanese who had been farming in Utah before you went there?

A: There was one. He was a Buddhist. The first family we went to in Utah was this old Japanese farmer's family. He was very kind to us. He was a virtuous man and did many good deeds, but he had wrong idea about Christianity. In a Buddhist country Christianity is often misunderstood, and the pastors are partly to blame because the actions of pastors cause misunderstanding.

Q: What kind of mistakes did they make?

A:

Ministers have to make a living, too.

I know another Buddhist who is a landowner near Fresno. His daughter married a Buddhist minister who was a professor of Buddhism in a university in the East. I still associate with him. He does not dislike me, but he does not understand Christianity. There were a couple of Buddhists who spoke well of Christianity, but in general most Buddhists do not speak well of Christianity. It is too bad. I think the influence of religion on people's minds is great.

Q: Was he your co-worker?

A: He was my boss. His son went to Japan as a Mormon minister, and sent letters from Japan

Q: Was he a Japanese?

A: No, he was a white man.

Q: Did you have a hard time in Utah?

A: No, we didn't.

Q: Did your son volunteered in the service?

A: He enlisted in the Army before Pearl Harbor. In those days 2 or 3 young members of our church enlisted. When Pearl Harbor was attacked he came home, but we were getting ready to evacuate. As he was a Japanese, he was sent to Nevada, and worked as a guard ~~at~~ on a railroad for a while. Then he was sent to Texas and attended a school for 2 years, but later was sent to France.

Q: What did you do after staying in Utah for 3 years?

A: We could come back to California, so we put things together, and came back to Watsonville. We went to Mr. Shikuma's at first.

Q: Was Mr. Shikuma back then?

A: Yes, he had gone to Oregon, bought land and farmed there. Mr. Sakata, also, bought land, but he did not farm. He operated a hot sping. In those days there was a church but no pastor. There were few church members, Mr. and Mrs. Shikuma and a few members, but no young men. Rev. Toriumi, Rev. Akashi and other pastors came and helped, and finally Rev. Ito became our pastor.

Q: Did you come back after the war ended?

A: Yes, we did.

Q: How did you feel when Japan lost the war?

A: At first I was not happy as Japan lost the war, but I did not think Japan could win the war. When my wife went to the camp where she worked, there was nobody. She wondered why, but found out that the war had ended. She came home and told me that the war had ended and we could go home, so we started coming home.

Q: What did your wife say when she came home?

A: I thought what should come has come. The commander of the camp was a fine man. His name was Colonel Winton. He came and visited us at Watsonville. The Major still writes to us. They were all good people and understood Japanese. They knew that it was not Japanese people but the military had to blame.

Q: When you came back did some stores refused to sell to Japanese?

A: Some restaurants refused to serve food. I wondered why many people in Watsonville felt like that.

Q: Did you buy land? Where did you work?

A: When I came back from Utah I went to see Mr. Shikuma. While Mr. Shikuma and I were standing on the street, people stared at us. We deplored the change. Then we went to a hotspring and met Mr. Hara and talked about the church. Rev. Asano came from Monterey every Sunday and helped us. I was sorry we could give him only the busfare. In the meantime Rev. Howard Toriumi came to our church.

Q: What kind of work did you do after you came home?

A: When I came back local people would not give me a job. I was not the only one, but nobody could get any job. In the meantime we heard that a German in Santa Cruz mountain would give us jobs, so we went there. Then Mr. Skikuma's friend wanted someone to seed lettuce, so we went there. We went around working as a group. In the meantime we heard that a cannery in Montery wanted Japanese help. Dr. Ito, the dentist, rounded up some volunteers, went there and packed fish at the cannery. Gradually the atmosphere became better and went back to normal. I don't know why they had strong hatred and little forgiveness. I could tell that by the expression on my neighbors' faces. One of them is still a good friend, He is a big landlord, and when we evacuated we gave him all kinds of things. The other one is an European immigrant's son. He hated us, and it took a lomg time before he lost his hatred.

Q: Do you have any other recollections?

A: No, there isn't. As I told you before, there were many happenings in the church, but those things were done in order to make a better church. However, there was no forgiveness in some of the church members. The pastor met with members day after day, but there was no sign of repentance, so the problem was not solved.

Side 4

In the meantime, Rev. Shintaro Nakayama who is ministering in a slum in Tokyo now, and Rev. Arima came to Watsonville. Rev. Nakamura helped me when I was in Aromas. Two families were baptized after watching Rev. Nakamura's action. I could not live without my church. I think young people now are so busy with the reality that they lack in spiritual effort.

Q: Did you buy land after coming back here from Utah?

A: I bought the land where we are at now.

Q: When was it?

A: About 3 years after we came back. We were renting the house next door. When our friends came from Utah we entertained them there, and Rev. Imai held meetings there. A German-American was living next door to that house. He was a bit different from other Americans. As I cleaned his chiken coup once in a while and was kind to him, he was friendly with me. He asked me if I wanted to buy his house as he was moving to Bakersfield where his son lived. I told him that I would like to buy it but I didn't have the money. He told me that money was no problem, he would sell it to me cheap. I borrowed money from the bank and bought that place. There were only 2 acres, so we lived in the house and grew some raspberry in the back. When I was young and well I helped, but now I am retired.

This man who sold me the house was a mechanic, so he worked at Fort Ord during the war. In the camp everyone denounced Japanese as "Japs", so he used to say to them, "You don't have to call them Japs." He was hated by others for that. He was a German, but he was a man of spirit and never yielded to others. He was a great man. He is the same age as I am and is still alive. I bought his house and living a leisurely life there.

One of my two sons is living in Los Angeles, and the other is living in Arizona. They are both high-spirited. One is in garage business. He is an idealist. He has plenty of money, and never yields to anyone. My third son is a foreman in lettuce business. He flies all over California as a left arm of his boss who owns over 50,000 acres of land. He is well trusted, but he does not have money. He is living a leisurely life. As I told you before, he went to Mexico and spent one Christmas with poor children where there was no electricity nor gas. He caught fish and ate them. I don't think he would not have done it if he did not know Christianity.

Q: You told me that you experienced hardships, but your wife never complained. What was the hardest thing?

A: As we were poor we could not eat as much as we wanted to, and go out and buy food. I think it was the hardest thing for her, but she never complained. She sacrificed everything to satisgy the children. I could not have done that. She was given the spirit of sacrifice from God. She loved others, and spoke and acted as a Christian. I am older, but I can never be like her.

Q: What was the hardship?

A: To be poor. all the time.

Q: Are you glad you came to America?

A: I am glad I came to America. My wife who lived in luxury at the time her grandmother owned a store in Tokyo, came to America although her relations who were upper-bracker taxpayers laughed at her for coming to America. We had 57 years of married life together, but she still says she is glad she came to America. I am glad she does not say that she is sorry she came here. To be saved by Christ, she read the Bible many times. Even now she cannot live without the Bible. There is no use telling this to others. Uther people emphasize, too, that if we ignore the confession of sin and the Holy Ghost, the church will decline. My wife has the quality I don't have. It was given by Christ.

Q: Your son enlisted in the Army, but didn't people in the camp, and pro-Japanese hate the Niseis going into service?

A: There was nothing like that here. Three church members went into service from here. They were my son, Mr. Shikuma's son Charlie and Mr. Nakamoto's son.

Q: Weren't people in camps asked if they take American side or Japanese side?

A: I did not hear such thing, but Mr. Shikuma and another church member, Mr. Matsumoto told me that a newspaperman and a lawyer from Los Angeles was beaten up by pro-Japanese because he did not say bad things about America.

Q: Which camp was it?

A: It was Poston, Arizona. Seeing that Mr. Shikuma was disgusted. A prominent businessman from Watsonville went back to Japan from the camp with other pro-Japanese people and died there. After associating with many epople, I found out that people in Watsonville are generally good people, but from the religious point of view there is room for reform.

Q: According to Mr. Shikuma did the pro-Japanese gave hard times to pro-Americans?

A: The pro-Japanese gave hard times to pro-Americans.

Q: Were they beaten up?

A: Yes, they were. As soon as he could leave the camp, Mr. Shikuma left the camp and went to Denver.

Q: Do you think it was right for Americans to put Japanese in camps?

A: Of course I think it was wrong, but I think it was justice that they protected Japanese from danger. It could not be helped because we were enemy aliens. I heard that they lined up cannons in Monterey as there was a rumor that Japanese Army was going to land there.

Q: Some people were angry about putting Niseis in camps and then recruiting them for service. What is your opinion on it?

A: I don't think it was wrong. I think they had to do that to keep them from danger. But I think the politicians should have put guards on Niseis to protect them from danger, and put Isseis in camps.

Q: Did you find a place to stay when you came back here?

A: I had written a letter to a friend in Aromas, so I stayed there overnight. When I went to see Mr. Shikuma the following day, he told me that Mr. Stump has a house for rent, and asked me if I wanted to rent it. I thought that was good, so I went there right away. Mr. Stump was a German American, and he had he was kind to Japanese so he rent me the house.

Q: You were lucky, weren't you? Didn't many people stay at this church?

A: Yes, there were. Some Buddhists stayed here, too, so I don't think the Christians could hold worship service there. I did not have any trouble with housing.

Q: As an Issei, do you have anything you want to teach Sanseis?

A: I am not qualified to teach them anything. I have a grandchild who is stationed in Germany..I practically brought him up because in those days my oldest son who was married and was farming on 10 acres failed and became poor. My wife knew his personality, so she brought him up with Christian spirit. We are watching him now, but we cannot say anything to him. We just give advice to his mother. He is in the Army now, and he reads a lot, so he is very knowledgeable. If we say something carelessly he would laugh at us. I think Sansei should respect such Japanese morals as humility, and a debt of gratitude. I am planning to let him know that he is alive by parental love, benefits of the society and love of Christ. Otherwise he will think that he is great. He was a football champion but was injured because he is strong-willed and would not quit.

I am teaching Niseis, my children, tacitly about the debt of gratitude. From my point of view they lack those spirits, and it is against Christ's spirit. No matter what the Unitarian Church or Soka Gakkai of Japan teach, I do not agree with them. Each of my grandchildren have their own talent, so I never tall them what to do. I hope they will learn lessons from our action. That is love. My wife acts with love, and I think it works. After all, all we have to do is to teach love. I do not have much love, but we have to treat others and our children with love that was given by Christ. My son and his wife are married for 25 years. Few couples im Watsonville are married 25 years. That is because the wives are independent. My son ahd his wife have been living together for 25 years although they were poor, and they never quarrel. I should not take the credit for that. I think it was taught by God.

Q: Sanseis are aware of being Japanese. Some high school students in Sacramento and San Francisco like Japanese flags. How would you feel when you see them?

A: I would not be impressed. I don't think it is a good idea.

Q: Why?

A: It has to be based on human love. From human point to view we say some people are tall, or have black hair, but from God's eyes everyone is the same. To hate all the black people because some of them stole or were violent is wrong. We are Japanese, and we have our moral, but people from other countries have their moral, so we do not have to be proud.

Q: What do you think about Sanseis learning about Japanese culture and moral such as respect and debt of gratitude?

A: I think it is good to learn such things. Japanese virtues should not be abandoned. When President Ford visited Japan a while ago, he notice that Japanese are extraordinary people. Japanese virtues and customs are generally not bad. I think it is good to learn from it. To promote is good, but if we stress it too much, we may get a harmful effect of getting prejudiced.

Q: Isseis experienced all kinds of hardships. Do you think it is good for people to experience hardships?

A: Not that because I experienced hardships, but I think it is good to experience hardship. People who had never experienced hardships may be wise and have something they inherited from their parents, but they lack something.

Q: So, do you think it is necessary to experience hardship?

A: I think it is good to experience hardship, or people would not have compassion towards others. Niseis who experienced hardships with their parents have different attitudes towards us. Those who were born later and went to camp just for a little while did not experience hardships, so they are different. When we meet or talk with them I do not feel humanness. Niseis never walk by Isseis without saying "hello!" or something, but Sanseis would walk by without saying a word. I think they should recognize the contributions of older people to the society and to the church.

Young people nowadays do not know gratitude, but I hear that they are getting better. I read in a Christian newspaper that religious schools are necessary in order to lead young people to Christianity. I agree with that. I think we cannot do that at home.